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Constitutions and various
ecclesiastical



Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by his Majesty's Commandment, with his Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to our just title, Defender of the Faith, and Supreme Governor of the Church, within these our Dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge, in unity of true Religion, and in the bond of Peace; and not to suffer unnecessary disputations, alterations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this declaration following:

That the Articles of the Church of England (which have been allowed and authorised heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word: which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be new printed, and this our Declaration to be published therewith.

That we are supreme Governor of the Church of England: and that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the clergy in their convocation is to order and settle them, having first obtained leave under our broad seal so to do: and we approving their said ordinances and constitutions; providing that none be made contrary to the laws and customs of the land.

That out of our princely care that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in convocation, upon their humble desire, shall have licence under our broad seal to deliberate of, and to do all such things, as, being made plain by them, and assented unto by us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet we take comfort in this, that all Clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years in different times and places, exercised the Church of Christ, we will, that all further curious search be laid aside and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick reader in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in convocation with our royal assent; he, or they the offenders, shall be liable to our displeasure, and the Church's censure in our commission ecclesiastical, as well as any other: and we will see there shall be due execution upon them.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRISt did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the Names and Numbers of the Canonical BOOKS.

GENESIS,

*Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The 1 Book of Samuel,
The 2 Book of Samuel,
The 1 Book of Kings,
The 2 Book of Kings,
The 1 Book of Chronicles,*

*The 2 Book of Chronicles,
The 1 Book of Esdras,
The 2 Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
4 Prophets the Greater,
12 Prophets the Less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following:

*The 3 Book of Esdras,
The 4 Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,*

*Baruch the Prophet,
The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE three Creeds, *Nicene Creed, Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture.

IX. Of

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IX. Of Original or Birth-Sin.

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φύσις σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free Will.

THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not

pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

VOLUNTARY Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without sin.

CHRIST in the truth of our nature, was made like unto us in all things, (sin only except) from which he was clearly void, both in his Flesh, and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin, (as Saint *John* saith) was not in him. But all we the rest, (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may rise again, and amend our lives: and therefore they are to be condemned, which say, They can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

PREDESTINATION to Life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they

which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria, and Antioch*, have erred; so also the Church of *Rome* hath erred; not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree rites or ceremonies, and authority in controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession;

profession ; but rather, they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel ; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation : but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments ; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by Faith, and rightly do receive the Sacraments ministered unto them ; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences ; and finally, being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian

men are discerned from others that be not christened ; but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church ; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather is a Sacrament of our Redemption by Christ's death : inasmuch that to such as rightly, worthily, and with Faith receive the same, the bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation, (or the Change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith), the Sacrament of the Body and Blood of Christ ; yet in no wise are they partakers of Christ ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people : for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

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XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of Excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary, that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed, according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people:

¶ Of the Names of the Homilies.

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| <ol style="list-style-type: none"> 1. <i>Of the right use of the Church.</i> 2. <i>Against peril of Idolatry.</i> 3. <i>Of repairing and keeping clean of Churches.</i> 4. <i>Of good Works; First of Fasting.</i> 5. <i>Against Gluttony and Drunkenness.</i> 6. <i>Against excess of Apparel.</i> 7. <i>Of Prayer.</i> 8. <i>Of the place and time of Prayer.</i> 9. <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> 10. <i>Of the reverend estimation of God's Word.</i> | <ol style="list-style-type: none"> 11. <i>Of Alms-doing.</i> 12. <i>Of the Nativity of Christ.</i> 13. <i>Of the Passion of Christ.</i> 14. <i>Of the Resurrection of Christ.</i> 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> 16. <i>Of the Gifts of the Holy Ghost.</i> 17. <i>For the Rogation Days.</i> 18. <i>Of the state of Matrimony.</i> 19. <i>Of Repentance.</i> 20. <i>Against Idleness.</i> 21. <i>Against Rebellion.</i> |
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XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain; and

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and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments; the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testify: But that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain *Anabaptists* do falsely boast. Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

AS we confess, that vain and rash swearing is forbidden Christian men by our Lord *Jesus Christ*, and *James* his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *ELIZABETH*, by the grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the Subscription of the hands of the Archbishops and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Neither House in their Convocation, in the Year of our Lord 1571.

A TABLE OF THE ARTICLES.

1. *Of Faith in the Holy Trinity.*
2. *Of Christ the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Resurrection.*
5. *Of the Holy Ghost.*
6. *Of the sufficiency of the Scripture.*
7. *Of the Old Testament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-Sin.*
10. *Of Free Will.*
11. *Of Justification.*
12. *Of Good Works.*
13. *Of Works before Justification.*
14. *Of Works of Supererogation.*
15. *Of Christ alone without Sin.*
16. *Of Sin after Baptism.*
17. *Of Predestination and Election.*
18. *Of obtaining Salvation by Christ.*
19. *Of the Church.*
20. *Of the Authority of the Church.*

21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Ministering in the Congregation.*
24. *Of speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked, which eat not the Body of Christ.*
30. *Of both Kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of Excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Consecration of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian Men's Goods.*
39. *Of a Christian Man's Oath.*
- The Ratification.*

A TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED

Are forbidden in Scripture and our Laws to marry together.

A Man may not marry his

- 1 **G**RANDMOTHER,
- 2 Grandfather's Wife,
- 3 Wife's Grandmother.
- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.
- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.
- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.
- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.
- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.
- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.
- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.
- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.
- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 **G**RANDFATHER,
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.
- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.
- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.
- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.
- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.
- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.
- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.
- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.
- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.
- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

CONSTITUTIONS
AND
CANONS ECCLESIASTICAL,
TREATED UPON BY THE
ARCHBISHOPS AND BISHOPS,
AND THE REST OF THE
CLERGY OF IRELAND:

And agreed upon by the King's Majesty's License in their Synod, begun and holden at *Dublin, Anno Domini, 1634*, and in the Year of the Reign of our Sovereign Lord *Charles*, by the Grace of God, King of *Great Britain, France and Ireland*, the Tenth.

TO WHICH ARE ADDED,

CONSTITUTIONS and CANONS Ecclesiastical, treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*: And agreed upon by the Queen's Majesty's License in their Synod, begun and holden at *Dublin, Anno Domini, 1711*, and in the Tenth Year of the Reign of our Sovereign Lady *Anne*, by the Grace of God, Queen of *Great Britain, France and Ireland*.

D U B L I N:

PRINTED BY GEORGE GRIERSON AND JOHN ROWE POWER,
PRINTERS TO THE KING'S MOST EXCELLENT MAJESTY.

1810.



CHARLES by the Grace of God King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all Men to whom these Presents shall come, greeting. Whereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colleges, and the rest of the Clergy within our Kingdom of Ireland, were summoned and called by virtue of our Writs directed to the Archbishops of the Four several Provinces, and bearing Date the four and twentieth Day of May, in the tenth Year of our Reign, to appear before the said Archbishops in the Cathedral Church of St. Patrick's, Dublin, upon the one and twentieth Day of July then next ensuing, then and there to treat and conclude upon certain high and urgent Affairs in the said Writs mentioned; who did thereupon at the time appointed, and in the said Cathedral Church of St. Patrick, aforesaid, assemble themselves, and appear in Convocation for that purpose, according to the tenor of the said Writs. And whereas we for divers urgent and weighty occasions, us thereunto moving, of our especial Grace, certain Knowledge, and mere Motion, did by virtue of our Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, give and grant by our Letters Patent, under our Great Seal of Ireland, bearing Date the one and twentieth Day of July, in the tenth Year of our Reign, full Power and Authority unto the said Archbishops, Bishops, Deans, Archdeacons, Chapters, Colleges, and Clergy of this Kingdom then assembled in Convocation, in the said Cathedral Church of St. Patrick, that they from time to time, during the Parliament then begun at Dublin, might confer, treat, consult, and conclude off and upon such Articles, Canons, Orders, Ordinances, Statutes and Constitutions Ecclesiastical, as they shall think necessary, fit and convenient for the Honour and Service of Almighty God, and augmentation of his Divine Worship, the rooting out of Heresies and Errors out of the Vineyards of Christ; for the procuring of the good and quiet of the Church, and preservation of good Government in Causes Ecclesiastical, and to the Jurisdiction of the Church belonging, as also to make

and set down Ordinances and Decrees to have such Force and Effect as other Canons and Constitutions of the Church have, and the same (our Royal Assent being thereunto first had and obtained) to set forth and publish freely and lawfully; and that as well the Archbishops and Bishops, and all other inferior Persons whom it may concern, should yield due obedience thereunto, as in and by our said Letters Patents more at large it doth and may appear. Forasmuch as the said Archbishops, Bishops, Deans, Archdeacons, Chapters and Colleges, with the rest of the Clergy of this Kingdom, having met together at the time and place before mentioned, and then and there by virtue of our said Authority granted unto them, have treated of, concluded and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purposes by us limited and prescribed unto them; and have thereupon offered and presented the same unto us, most humbly desiring us to give our Royal Assent unto their said Canons, Orders, Ordinances, and Constitutions, according to the Form of a certain Statute or Act of Parliament made in that behalf, and by our said Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, to ratify by our Letters Patents under our Great Seal of Ireland, and to confirm the said Canons, being one hundred in number, and contained in a Book entitled, Constitutions and Canons Ecclesiastical, treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, and agreed upon with the King's Majesty's License in their Synod begun at Dublin, Anno Dom. 1634, and in the Year of the Reign of our Sovereign Lord Charles, by the Grace of God, King of Great Britain, France and Ireland, the tenth: Which Book is remaining with John Forth, Clerk of the upper House of Convocation. We of our Princely Inclination, and Royal Care, for the Maintenance of the present Estate and Government of the Church of Ireland, by the Laws of this our Realm now settled and established, having diligently, and with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances and Constitutions

Constitutions and Canons Ecclesiastical.

Constitutions agreed upon, as is before expressed ; and finding the same such as we are persuaded will be very profitable, not only to our Clergy, but to the whole Church of this our Kingdom, and to all the true Members of it, (if they be well observed :) Have therefore for Us, our Heirs and lawful Successors, of our especial Grace, certain Knowledge, and mere Motion, by the advice and consent of our right trusty and right well-beloved Cousin and Counsellor, Thomas Viscount Wentworth, our Deputy General of our said Kingdom of Ireland, and President in our Council established in the North parts of our Kingdom of England, given, and by these Presents do give our Royal Assent according to the Form of the said Statute or Act of Parliament aforesaid ; to all and every the said Canons, Orders, Ordinances and Constitutions ; and all and every thing in them contained. And furthermore, we do not only by our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, ratify, confirm and establish by these our Letters Patents these said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid ; but do likewise propound, publish and straightly enjoin and command by our said Authority, and by these our Letters Patents, the same to be diligently observed, executed, and equally kept by all our loving Subjects of this our

Kingdom, in all points wherein they do, or may concern every or any of them ; according to this our Will and Pleasure hereby signified and expressed. And that likewise for the better Observation of them, every Minister, by what Name or Title soever he be called, shall in the Parish Church or Chapel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions once every Year, upon some Sundays or Holy-days in the Afternoon before Divine Service ; dividing the same in such sort, as that the one half may be read one Day, and the other another Day. The Book of the said Canons to be provided at the Charge of the Parish betwixt this and the Feast of Easter next ensuing. Straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every Man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the Penalties in them severally mentioned upon any that shall wittingly or wilfully break or neglect to observe the same, as they tender the Honour of God, the Peace of the Church, tranquillity of the Kingdom, and their Duties and Service unto us their King and Sovereign. In witness, &c.

CONSTITUTIONS AND CANONS ECCLESIASTICAL;

Treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*, &c.

I. *Of the Agreement of the Church of England and Ireland, in the Profession of the same Christian Religion.*

FOR the Manifestation of our Agreement with the Church of *England*, in the Confession of the same Christian Faith, and the Doctrine of the Sacraments: We do receive and approve the Book of Articles of Religion agreed upon by the Archbishops and Bishops, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord God, 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion. And therefore if any hereafter shall affirm, that any of those Articles are in any part Superstitious or Erroneous, or such as he may not with a good Conscience subscribe unto, let him be excommunicated, and not absolved before he make a publick Revocation of his Error.

II. *The King's Supremacy in Causes Ecclesiastical to be maintained.*

ALL Ecclesiastical Persons having Cure of Souls, and all other Preachers and Readers of Divinity Lectures, shall to the utmost of their Wit, Knowledge and Learning, purely and sincerely (without any Colour or Dissimulation) teach, manifest, open and declare, four Times every Year (at the least) in their Sermons, and other Collations and Lectures, That all usurped and foreign Power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of Obedience or Subjection within his Majesty's Realms and Dominions is due unto such Foreign Power; but that the King's Power within his Realm of *Ireland*, and all other his Dominions and Countries is the highest Power under God, to whom all Men, as well inhabitants as born within the same, do by God's Laws owe all Loyalty and Obedience, and to no other fo-

rein Power and Potentate in the Earth. And whosoever shall hereafter maintain, that the King's Majesty hath not the same Authority in Causes Ecclesiastical, that the godly Kings had among the Jews, and Christian Emperors in the Primitive Church, or impeach in any part his Regal Supremacy in the said Causes restored to the Crown, and by the Laws of this Realm therein established, let him be excommunicated, and not restored but only by the Archbishop of the Province, after his Repentance, and publick Revocation of his Error.

III. *Of the Prescript Form of Divine Service contained in the Book of Common Prayer.*

THAT Form of Liturgy or Divine Service and no other, shall be used in any Church of this Realm, but that which is established by the Law, and comprised in the Book of Common Prayer and Administration of Sacraments. And if any one shall preach, or by other open Words declare or speak any thing in the derogation or despising of the said Book, or of any thing therein contained, let him be excommunicated, and not restored until he repent, and publicly revoke his Error.

IV. *Of the Form of consecrating and ordering Archbishops, Bishops, &c. and of the Churches established according to that Order.*

THAT Form of Ordination, and no other shall be used in this Church, but that which is contained in the Book of ordering Bishops, Priests and Deacons, allowed by Authority, and hitherto practised in the Churches of *England* and *Ireland*. And if any shall affirm, that they who are consecrated or ordered according to those Rites are not lawfully made, nor ought to be accounted either Bishops, Priests, or Deacons; or shall deny that the Churches established under this Government are true Churches, or refuse to join with them in Christian Profession, let him be excommunicated,

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municated, and not restored until he repent, and publicly revoke his Error.

V. Authors of Schism, and Maintainers of Conventicles censured.

WHOSOEVER shall separate themselves from the Communion of Saints, as it is approved by the Apostles' Rules in the Church of *Ireland*; and combine themselves together in a new Brotherhood; (accounting the Christians, who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of *Ireland*, to be profane and unmeet for them to join with in Christian Profession,) or shall affirm and maintain, that there are within this Realm other Meetings, Assemblies, or Congregations, than such as by the Laws of this Land are held and allowed, which may rightly challenge to themselves the Name of true and lawful Churches, let him be excommunicated, and not restored until he repent, and publicly revoke his Error.

VI. Due Celebration of Sundays and Holy-days.

ALL manner of Persons shall celebrate and keep the Lord's Day, commonly called *Sunday*, and other Holy-days, according to God's holy Will and Pleasure, and the Orders of this Church; that is, in hearing the Word of God read and taught in private and publick Prayers, in acknowledging their Offences to God, and amendment of the same, and reconciling themselves charitably to their neighbours, where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of Christ, in visiting the Poor and Sick, using all godly and sober Conversation.

VII. The Prescript Form of Divine Service to be used on Sundays and Holy-days, with all Decency and due Reverence.

EVERY *Sunday* and Holy-day, the Parsons, Vicars and Curates shall celebrate Divine Service at convenient and usual times of the Day, and in such place of every Church as the Bishop of the Diocess or Ecclesiastical Ordinary

of the place shall think meet for the largeness and straightness of the same, so as the People may be most edified. All Ministers likewise shall use and observe the Orders, Rites, Ornaments and Ceremonies prescribed in the Book of Common Prayer, and in the Act for Uniformity printed therewith, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments; without either diminishing in regard of preaching, or in any other respect, or adding any thing in the Matter or Form thereof. And in Cathedral and Collegiate Churches, all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being Graduates, shall daily at the time both of Prayer and Preaching, wear with their Surplices, such Hoods as are agreeable to their Degrees. No man also shall cover his Head in any Church or Chapel in the time of Divine Service, except he have some Infirmary, in which case he may wear a Night-cap or Coif. Neither shall any Person be otherwise at such times busied, than in quiet attendance to hear, mark and understand that which is read, preached or ministered; using all such reverent Gestures and Actions, as by the Book of Common Prayer are prescribed in that behalf, and the commendable use of the Church received; and not departing out of this Church during the time of Service and Sermon, without some urgent or reasonable cause.

VIII. Of the Ordering of certain Parts of the Service.

ALSO the Minister reading the Lessons, Epistle and Gospel, and the Ten Commandments, and such other parts of Divine Service, as do greatly tend to the edifying of the People, shall so place himself, and so turn him to the People, as they may best hearken thereunto, and be edified by the same. And every Beneficiary and Curate shall endeavour, that the Confession of Sins and Absolution, and all the second Service (at or before the Communion, to the Homily or Sermon) where the People all, or most are *Irish*, shall be used in *English* first, and after in *Irish*, if the Ordinary of the Place shall so think meet.

IX. Beneficed

IX. Beneficed Preachers being Resident upon their Livings to Preach every Sunday.

EVERY Beneficed Man, allowed to be a Preacher, and residing on his Benefice, having no lawful Impediment, shall in his own Cure, preach one Sermon every Sunday of the Year: And therein he shall teach no vain Opinions, no Heresies, nor Popish Errors, disagreeing from the Articles of Religion, generally received in the Churches of England and Ireland; nor any thing at all, whereby the People may be stirred up to the desire of Novelties or Contention; but shall soberly and sincerely divide the Word of Truth, to the Glory of God, and to the best Edification of the People.

X. No publick Opposition between Preachers.

IF any Preacher shall in the Pulpit, particularly or namely, of purpose, impugn or confute any Doctrine delivered by any other Preacher in the same Church, or in any other near adjoining; or otherwise make any publick Opposition unto him, before he hath acquainted the Bishop of the Diocess therewith, and received order from him what to do in that case, (because upon such publick dissenting and contradicting there may grow much offence and disquieting to the People;) the Churchwardens, or Party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he has once abused, except he faithfully promise to forbear all such matter of Contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that publick Satisfaction may be made in the Congregation where the Offence was given. Provided that if either of the Parties offending, do appeal, he shall not be suffered to preach *Pendente lite*.

XI. Ministers to catechize every Sunday.

EVERY Parson, Vicar, or Curate, upon every Sunday before Evening Prayer, shall for half an Hour or more, examine and in-

struct the Youth and ignorant Persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and shall diligently hear, and instruct and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants and Apprentices, which have not learned the Catechism, to come to Church at the time appointed, obediently to hear and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his Duty herein, let him be sharply reprovèd upon the first Complaint, and true Notice thereof given to the Bishop or Ordinary of the Place. If after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants or Apprentices shall neglect their Duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended, (if they be not Children) and if they so persist by the space of a Month, let them be excommunicated. Neither shall the Minister admit any to be married, or to be Godfathers or Godmothers at the Baptism of any Child, or to receive the holy Communion before they can say the Articles of the Belief, the Lord's Prayer, and the Commandments, in such a Language as they understand.

XII. The People to be informed in the Body of Christian Religion, and Reformed in their Conversation.

FOR the better grounding of the People in the Principles of Christian Religion, We ordain that the Heads of the Catechism being divided into so many parts as there are Sundays in the Year, shall be explained to the People in every Parish Church. In the handling whereof, the Ministers and Curates are to use such Moderation, that they do not run into curious Questions, or unnecessary Controversies, but shortly declare and confirm the Doctrine proposed, and make Application thereof

thereof, to the behoof of the Hearers. The Ministers also in all their Preachings and Catechisings, and private Conferences, when need requireth, shall teach the People, to place their whole Trust and Confidence in God, and not in Creatures, neither in the Habit or Scapular of any Friar, or in hallowed Beads, Medals, Reliques, or such like Trumperies. They shall do their Endeavour likewise to root out all ungodly, superstitious and barbarous Customs, as using of Charms, Sorcery, Enchantments, Witchcraft, or Soothsaying; and generally to reform the Manners of the People committed to their Charge, unto a christian, sober and civil Conversation.

XIII. Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a Year at the least.

EVERY Minister being possessed of a Benefice, that hath Cure and Charge of Souls, although he chiefly attend to Preaching, and hath a Curate under him to execute other Duties which are to be performed for him in the Church; and likewise every other stipendiary Preacher that readeth any Lecture, or Catechiseth, or preacheth in any Church or Chapel, shall twice, at the least, every Year read himself the Divine Service upon two several *Sundays* publicly, and at the usual times both in the Forenoon and Afternoon in the Church which he so possesseth, or where he Readeth, Catechiseth, or Preacheth, as is aforesaid; and shall likewise as often in every Year administer the Sacraments of Baptism (if there be any to be Baptised) and of the Lord's Supper, in such Manner and Form, and with the Use and Observation of all such Rites, Ornaments and Ceremonies, as are prescribed by the Book of Common Prayer (and the Act for Uniformity printed therewith) in that behalf, which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended, and he that is but a Reader, Preacher, or Catechiser, be removed from his Place by the Bishop of the Diocess, until he or they shall submit themselves to perform all the said Duties in such manner and sort as before is prescribed.

XIV. Ministers not to refuse to Christen or Bury.

NO Minister shall refuse or delay to Christen any Child according to the Form of the Book of Common Prayer, that is brought to the Church to him on *Sundays*, or Holy-Days to be Christened; or to bury any Corpse that is brought to the Church or Church-yard (convenient Warning being given to him thereof before) in such manner as is prescribed in the said Book of Common Prayer. And if he shall refuse to Christen the one, or Bury the other, (except the Party deceased were denounced excommunicated *majori Excommunicatione*, for some grievous and notorious Crime, and no Man able to testify of his Repentance) he shall be suspended by the Bishop of the Diocess from his Ministry by the space of Three Months.

XV. Ministers not to defer Christening, if the Child be in danger.

IF any Minister, being duly (without any manner of Collusion) informed of the weakness and danger of Death of any Infant unbaptized in his Parish, and thereupon desired to go or come to the Place where the said Infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of gross negligence shall so defer the Time, as when he might conveniently have resorted to the Place, and have baptised the said Infant; it dieth through such Default unbaptized, the said Minister shall be suspended for three Months; and before his Restitution, shall acknowledge his Fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but the Curate or Substitute present.

XVI. Fathers not to be Godfathers in Baptism, nor Children not Communicants.

NO Parent shall be urged to present, nor be admitted to answer as Godfather for his own Child; nor any Godfather or Godmother shall be suffered to make any other

+ Answer

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Answer or Speech, than by the Book of Common Prayer is prescribed in that behalf. Neither shall any Person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said Person, so undertaking, hath received the holy Communion.

XVII. Confirmation, or laying Hands upon Children, to be performed by the Bishop once in three Years.

EVERY Minister that hath Cure and Charge of Souls, for the better accomplishing of the Orders prescribed in the Book of Common Prayer concerning Confirmation, shall take such special Care, as that none may be presented to the Bishop for him to lay his Hand upon, but such as can render an account of their Faith, according to the Catechism in the said Book contained. The Bishop also in his own Person every third Year (at least) in the time of his Visitation, shall perform that Duty of Confirmation; or if in that Year, by reason of some Infirmary he be not able personally to visit his Diocese, he shall not omit to do it the next Year after, as he may conveniently. And whensoever the time shall by him be assigned, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can, to be then brought to be Confirmed.

XVIII. Of the receiving of the holy Communion.

IN every Cathedral and Collegiate Church, at least once every Month, and in every Parish Church and Chapel where Sacraments are to be administered within this Realm, the holy Communion shall be ministered by the Parson, Vicar, or Minister, so often, and at such times as every Parishoner may communicate at the least thrice in the Year, (whereof the Feast of *Easter* to be one) according as they are appointed by the Book of Common Prayer. And that no Minister when he celebrateth the Communion, shall wittingly administer the same to any but such as kneel: Provided, that every Minister as often as he administereth the Communion, shall first receive the Sacrament himself. Furthermore no Bread nor Wine newly brought shall be

used, but first the Words of Institution shall be rehearsed, when the said Bread and Wine be presented upon the Communion Table. Likewise the Minister shall deliver both the Bread and Wine to every Communicant severally.

XIX. Warning to be given beforehand for the Communion.

WHEREAS every lay Person is bound to receive the holy Communion thrice every Year, and many notwithstanding do not receive that Sacrament once in a Year: We do require every Minister to give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before every time of his administering the holy Sacrament, for the better Preparation of themselves: Which said warning we enjoin the said Parishioners to accept and obey, under the Penalty and Danger of the Law. And the Minister of every Parish, and in Cathedral and Collegiate Churches some Principal Minister of the Church shall, the Afternoon before the said Administration, give warning by the tolling of the Bell, or otherwise, to the intent, that if any have any scruple of Conscience, or desire the special Ministry of Reconciliation, he may afford it to those that need it. And to this end the People are often to be exhorted to enter into a special Examination of the State of their own Souls: And that finding themselves either extreme dull, or much troubled in Mind, they do resort unto God's Ministers, to receive from them as well Advice and Counsel for the quickening of their dead Hearts, and the subduing of those Corruptions whereunto they have been subject, as the Benefit of Absolution likewise, for the quieting of their Consciences, by the Power of the Keys which Christ hath committed to his Ministers for that purpose.

XX. Notorious Offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiving of the Holy Communion any of his Cure or Flock, which be openly known

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known to live in Sin notorious, without Repentance. Nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled. Nor any Church-Wardens or Sidemen, who having taken their Oaths to present to their Ordinaries all such public Offences, as they are particularly charged to inquire of in their several Parishes, shall notwithstanding their said Oaths, (and that their faithful discharging of them is the chiefest Means whereby public Sins and Offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incur the horrible crime of Perjury, either in neglecting, or refusing to present such of the said Enormities and public Offences, as they know themselves to be committed in their said Parishes, or are notoriously offensive to the Congregation there, although they be urged by some of their Neighbours, or by their Minister, or by their Ordinary himself, to discharge their Consciences by presenting of them, and not to incur so desperately the said horrible Sin of Perjury.

XXI. Ministers not to preach or administer the Communion in private Houses.

NO Minister shall preach, or administer the Holy Communion in any private House, except it be in times of Necessity, when any being either so impotent as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament, under pain of Suspension for the first Offence, and Excommunication for the second. Provided, that Houses are here reputed for private Houses, wherein are no Chapels dedicated and allowed by the Ecclesiastical Laws of this Realm. And provided also under the Pain before expressed, that no Chaplains do preach or administer the Communion in any other Places but in the Chapels of the said Houses, and that also they do the same very seldom upon *Sundays* and *Holy-days*. So that both the Lords and Masters of the said Houses, and their Families, shall at other times resort to their own Parish Churches, and there receive the holy Communion, at the least once every Year.

XXII. Ministers not to hold private Conventicles.

FORASMUCH as all Conventicles and secret Meetings of Priests and Ministers have been ever justly accounted very hurtful to the state of the Church wherein they live : We do now ordain and constitute, that no Priests or Ministers of the word of God, nor any other Persons shall meet together in any private House, or elsewhere, to consult upon any Matter or Course to be taken by them, or upon their Motion or Direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of *Ireland*, or of the Book of Common Prayer, or of any Part of the Government and Discipline now established in the Church of *Ireland*, under Pain of Excommunication.

XXXIII. Of ordering Ecclesiastical Jurisdiction.

NO Archbishop, Bishop, or other Person whatsoever, having Ecclesiastical Jurisdiction, shall appoint, constitute, make and confirm any Chancellor, Commissary, or Official, for longer time than their own Incumbency, except he be of the full Age of Twenty-six Years at least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the Course thereof. Neither shall they let their Jurisdictions to farm, or grant, or confirm to any Man, the next, second, or third advowson of any Prebend or Benefice, being in their Gift. And if they shall make or confirm any such Grant or Patent of the Place of Chancellor, Commissary, or Official, for longer Term than during their Incumbency, to any that is not qualified, as is hereby required, then the said Person so accepting the said Patent or Grant, is to be held and declared incapable thereof, to all intents whatsoever. Lastly, the same Archbishops and Bishops shall provide, that the Clergy and People be not burdened with unjust Exactions by their Servants and Officers in their Visitations : And that neither the Archbishops therein, shall charge their Suffragans, nor the Bishops their Clergy, with any Noctials, or Refections, over and above
their

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their ordinary Procurations, reserving notwithstanding unto the Archbishops in their Visitations, the Refections usually heretofore received in those Diocesses, where the same Procurations are not received by them, which are yearly paid by the Clergy unto their Bishops. And that no Archbishop or Bishop shall demand from the Executors or Administrators of any of their Clergy, any Heriots or Mortuaries; as in some place of this Kingdom heretofore hath been accustomed.

XXIV. *Of ordering the Revenues of Ecclesiastical Persons.*

NO Archbishop, Bishop, Dean and Chapter, or Dignitary, shall in anywise diminish the ancient Revenues of their Sees, or Churches, nor alienate their Lands in fee-farm, nor destroy their Woods, nor give power to their Tenants to make waste thereof, nor by any Device demise their Mensal or Demefne Lands, unless it be to their Curates, actually discharging the said Cures, without forty Days' absence in any one Year, and to them for no longer time or term than during their own Incumbency. Neither shall they join with any Dignitary, Prebend, or other Beneficiary or Beneficiaries to confirm the Leases or Alienations made, or to be made by him or them, of any Ecclesiastical Profits or Obventions. And the said Archbishops and Bishops shall carefully provide that all Churches, Chancels, and Manse-houses, the Repair whereof properly belongeth to them, or any of them, or to any other Ecclesiastical Person or Persons, be from time to time preserved from Ruin and Decay.

XXV. *Of Archdeacons.*

EVERY Archdeacon which hath Authority to visit either by common Right or by Prescription, shall visit the Precinct of his Jurisdiction once every Year in his own Person, and he shall not substitute any to be his Official, but such a one as hath been brought up in the University, and hath studied the Civil Law (if such a one may be had) being able not only in Learning, but also with Gravity and Modesty to discharge that Office.

XXVI. *Residence of Deans in their Churches.*

EVERY Dean, Master, or Warden, or chief Governor of any Cathedral or Collegiate Church shall be resident in his said Cathedral or Collegiate Church four-score and ten Days, *conjunctim aut divisim*, in every Year at least, so that they have Houses, or Ground to build Houses upon belonging to their Churches; and then shall continue there in Preaching of the Word of God, and keeping good Hospitality, (except he shall be otherwise letted with weighty and urgent Causes, to be approved by the Bishop of the Diocess.) And when he is present, he with the rest of the Canons or Prebendaries resident, shall take special care that the Statutes and laudable Customs of their Church (not being contrary to the Word of God, or Prerogative Royal) the Statutes of this Realm being in force concerning Ecclesiastical Orders, and all other Constitutions, now set forth and confirmed by his Majesty's authority, and such as shall be lawfully enjoined by the Bishop of the Diocess in his Visitation, according to the Statutes and Customs of the same Church, or the Ecclesiastical Laws of this Realm, be diligently observed. And that the Petty-Canons, Vicars-Chorals, and other Ministers of their Church, be urged to the Study of the holy Scriptures, and every one of them to have the New Testament not only in English, but also in Latin.

XXVII. *Deans and Prebendaries to preach during their Residence.*

THE Dean, Master, Warden, or other Chief Governor, Prebendaries and Canons in every Cathedral and Collegiate Church, shall not only Preach there in their own Persons, so often as they are bound by Law, Statute, Ordinance or Custom, but shall likewise Preach in other Churches of the same Diocess where they are resident, and especially in those places whence they or their Churches receive any yearly Rents or Profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed Preacher to supply their turns as by the Bishop of the Diocess shall be thought meet

meet to preach in Cathedral Churches. And if any otherwise neglect, or omit to supply his course, as is aforesaid, the Offender shall be punished by the Bishop, or by him or them to whom the Jurisdiction of that Church appertaineth, according to the quality of the Offence.

XXVIII. *Prebendaries to be resident upon their Benefices.*

NO Prebendaries or Canons in Cathedral or Collegiate Churches having one or more Benefices with Cure, (and not being Residentiaries in the same Cathedral or Collegiate Churches) shall under colour of the said Prebends, absent themselves from their Benefices with Cure, above the space of one Month in the Year, unless it be for some urgent Cause, and certain time to be allowed by the Bishop of the Diocess. And such of the said Canons and Prebendaries, as by the Ordinances of the said Cathedral or Collegiate Churches, do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the Year, concerning residence to be kept in the said Churches, as that some of them always shall be personally resident there. And that all those who be, or shall be Residentiaries in any Cathedral or Collegiate Church, shall after the Days of their Residence, appointed by their local Statutes or Customs expired, presently repair to their Benefices, or some of them, or to some other Charge where the Law requireth their Presence, there to discharge their Duties according to the Law in that Case provided. And the Bishop of the Diocess shall see the same to be duly performed and put in execution.

XXIX. *Four solemn Times appointed for the making of Ministers.*

FORASMUCH as the ancient Fathers of the Church, led by the Examples of the Apostles, appointed Prayers and Fasts to be used at the solemn ordering of Ministers, and to that purpose allotted certain times, in which only sacred Orders might be given or conferred: We, following their holy and religious Example, do constitute and agree, that no

Deacons or Ministers be ordained and made, but only upon the *Sundays* immediately following *Jejunia quatuor temporum*, commonly called Ember-weeks, appointed in ancient time for Prayer and Fasting (purposely for this Cause at their first Institution), and so continued at this Day in the Church of Ireland: And that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence, not only of the Archdeacon, but of the Dean and two Prebendaries, at the least, or (if they shall happen by any lawful Cause to be let or hindered) in the presence of four other grave Persons being allowed for publick Preachers. And lastly, that no Person of what Quality or Gift soever, be made a Deacon and a Presbyter both together upon the same Day.

XXX. *Titles of such as are to be made Ministers.*

NO Person shall be admitted into sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of Hands, a Presentation of himself to some Ecclesiastical Preferment then void in that Diocess, or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said Diocess where he may attend the Cure of Souls, or of some Minister's place vacant, either in the Cathedral Church of that Diocess, or in some other Collegiate Church therein also situate, where he may execute his Ministry, or that he is a Senior Fellow of some College in the University, or except he be a Master of Arts of five Years' standing, that liveth of his own Charge in the University, or except by the Bishop himself that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void, not to be removed until he be otherwise provided for, except by his notable evil Carriage he deserve the contrary. And if any Bishop shall admit any Person into the Ministry, that hath none of these Titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be sus-

pended by his Archbishop, being assisted with another Bishop, from giving of Orders by the space of a Year.

XXXI. *The Quality of such as are to be made Ministers.*

NO Bishop shall hereafter admit any Person into sacred Orders, which is not of his own Diocese, except he be a Graduate of some University within the King's Dominions, or except he shall bring Letters dismissory (so termed) from the Bishop of whose Diocese he is; and desiring to be a Deacon, is three and twenty Years old, and to be a Presbyter four and twenty Years complete; and hath taken some Degrees of School in some of the said Universities, or at the least, except he be able to yield an account of his Faith in Latin, (according to the Articles of Religion generally received in the Church of *England* and *Ireland*,) and to confirm the same by sufficient Testimonies out of the holy Scriptures. And except moreover he shall then exhibit Letters Testimonial, or authentic Certificate of his good Life and Conversation, under the Seal of some College, where before he remained, or of three or four grave Ministers together, with the Subscription and Testimony of other credible Persons, who have known his Life and Behaviour, by the space of three Years next before.

XXXII. *The Examination of such as are to be made Ministers.*

THE Bishop, before he admit any Person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of Hands: And if the said Bishop have any lawful Impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of Hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same Diocese, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified and examined,

as before we have ordained, the Archbishop of that Province, having notice thereof, and being assisted by one Bishop, shall suspend the said Bishop or Suffragan, so offending, from making either Deacons or Priests, for the Space of two Years. Neither shall any Person be received into the Ministry, nor admitted to any Ecclesiastical Living, nor permitted to Preach, Read, Lecture, Catechize, or Minister the Sacraments; except he shall first by Subscription declare his consent to the first four Canons of this present Synod, and every thing contained therein.

XXXIII. *Caution for Institution of Ministers into Benefices.*

NO Bishop shall institute any into a Benefice, who hath been ordained by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient Testimony of his former good Life and Behaviour, if the Bishop shall require it; and lastly, shall appear upon the due Examination to be worthy of his Ministry.

XXXIV. *Patrons of Ecclesiastical Benefices.*

THE Bishop shall earnestly and diligently exhort Patrons of Benefices to consider the Necessaries of the Churches, and to have before their Eyes the last Day of Judgment, and the Tribunal Seat of God: Therefore that they prefer no Man to any Ecclesiastical Living but him which by Doctrine, Judgment, Godliness, Honesty and Innocency of Life, is able to bear so heavy a Burthen, that they do nothing therein, but uprightly, uncorruptly and truly: But if any Patron shall be convicted to have made any Simonical contract, either directly or indirectly, let him be excommunicated *ipso facto*, not to be absolved, but after publick Penance, in the Cathedral Church, and the Church so Simonically presented unto.

XXXV. *Prevention of Simonical Contracts in those that are presented by them.*

TO avoid the detestable Sin of Simony, because buying and selling of Ecclesiastical

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cal Functions, Offices, Promotions, Dignities and Livings, is execrable before God, therefore the Archbishop, and all, and every Bishop or Bishops, or any other Person or Persons, having Authority to admit, institute, collate, instal, or to confirm the Election of any Archbishop, Bishop, or other Person or Persons to any Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place, or Benefice, with Cure, or without Cure, or to any Ecclesiastical Living whatsoever, shall before every such admission, institution, collation, installation, or confirmation of Election, respectively minister to every Person thereafter to be admitted, instituted, collated, installed, or confirmed in or to any Archbishoprick, or other Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice, with Cure, or without Cure, or in any Ecclesiastical Living whatsoever, this Oath in manner and form following, the same to be taken by every one whom it concerneth, in his own Person, and not by a Proctor.

‘ I N. N. do swear, that I have made no
‘ Simonical Payment, Contract, or Promise,
‘ directly or indirectly, by myself, or by
‘ any other, to my Knowledge or with
‘ my Consent, to any Person or Persons
‘ whatsoever, for or concerning the pro-
‘ curing and obtaining of this Ecclesias-
‘ tical Dignity, Place, Preferment, Office
‘ or Living, (respectively and particularly
‘ naming the same whereunto he is ad-
‘ mitted, instituted, collated, installed, or
‘ confirmed) nor will at any time hereafter
‘ perform or satisfy any such kind of Pay-
‘ ment, Contract, or Promise made by any
‘ other without my Knowledge or Consent;
‘ so help me God through Jesus Christ.’

And for the better suppressing of this cursed abuse, We ordain and appoint, that if any Clerk, or any other, with his Consent, shall seal any Bond or Bill to any Person or Persons, with Condition of Resignation of his Benefice, whereto he is to be, or hath been presented, or shall make or covenant to make any Lease of the Profits of the said Benefice, or any part thereof unto the Patron, or any belonging to him, or any other Person to his or their use, to continue during his Incumbency,

or for above three Years, or with notable diminution of the Rent under the true Value, he shall be holden for convict of Simony, and proceeded against according to the severity of the ancient Canons in that behalf.

XXXVI. *Small Parishes to be united, and Residence to be enjoined.*

FOR remedy of the smallest of the Maintenance of the Clergy, We ordain, that when there is in one Parish a Rectory and Vicarage, or portion of Tithes collative, the Bishop shall unite them perpetually: And those Unions the Deans and Chapters shall be bound to confirm to remain perpetually, as one entire Benefice, and that no Dispensations be granted to hold more than one Benefice of greater Value than Forty Pounds English *per Annum*, but to such only as shall be very well able and sufficient to discharge his Duty, having taken the Degree of a Master of Arts at least, in some University within his Majesty's Dominions, and being a publick and sufficient Preacher licensed. Provided that he, who is qualified as aforesaid, shall always reside in one of his Benefices, and some reasonable time of every Year in each of them. And lastly, that he have under him, where he doth not reside, a Curate able to Catechize and Instruct the People, to have such Maintenance as to the Ordinary shall seem fit.

XXXVII. *Absence of beneficed Men, and Livings appropriated, to be supplied by Curates that are allowed Preachers.*

EVERY beneficed Man licensed by the Laws of this Realm (upon urgent Occasions of other Service) not to reside upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices, shall maintain a Preacher licensed in the Benefice where he doth not reside, except he preach himself at both of them usually. Also every beneficed Man, not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once every Month at the least, by Preachers

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Preachers lawfully licensed, if his Living, in the Judgment of the Ordinary, will be able to bear it. And upon every *Sunday*, when there shall not be a Sermon preached in his Cure, he or his Curate shall read one of the Homilies prescribed by Authority, to the Intents aforesaid. And as for those Churches where all the Tithes, both great and small, are taken by the Appropriator, we ordain, that the Bishop of the Diocese, according to the Laws of the Church, shall allot out of the said Appropriation, such Maintenance to a sufficient Curate, as in Equity in his Discretion shall seem meet and competent.

XXXVIII. *None to be Curates but allowed by the Bishop.*

N^O Curate or Minister shall be permitted to serve in any Place, without Examination, and Trial first to be made of his Sufficiency, Sobriety, and Fitness, every way for the Ministration whereunto he is to be deputed; having respect to the greatness of the Cure and meetness of the Party. And being found worthy, he shall be admitted by the Bishop of the Diocese in Writing under his Hand and Seal. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve, without Testimony of the Bishop of the Diocese, or Ordinary of the Place, as aforesaid, whence they came, in Writing, of their Honesty, Ability, and Conformity to the Ecclesiastical Laws of the Church of *Ireland*. Nor any shall serve more than two Churches or Chapels in one Day, and those to be in a convenient Distance; and unless the said Church or Chapel, where such a Minister shall serve in two places, be not able in the Judgment of the Bishop or Ordinary, as aforesaid, to maintain a Curate. Provided that no Clergyman, holding any Benefice in Title, shall by this Constitution be debarred from nominating an able Curate to such Benefice, so often as the said Cure shall be void, to be examined and admitted by the Bishop, as aforesaid.

XXXIX. *Strangers not admitted to preach without License.*

N^{EITHER} the Minister, Church-wardens, or other Officers of any Parochial or

Collegiate Church, shall suffer any Stranger to preach unto the People in their Churches, except they know him to be sufficiently authorized thereto, as is aforesaid. And if any in his Sermon shall publish any Doctrine, either strange, or disagreeing from the Word of God, or from the Articles of Religion, generally received in the Churches of *England* and *Ireland*, they shall, by their Letters subscribed with some of their Hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the Matter, and take such order therein as he shall think convenient.

XL. *Ministers to confer with Recusants.*

E^{VERY} Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, (and thought fit by the Bishop of the Diocese) shall labour diligently with them from time to time, thereby to reclaim them from their Errors. And if he be no Preacher, or not such a Preacher, then he shall procure (if he can possible) some that are Preachers so qualified, to take Pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocese thereof, who shall not only appoint some Neighbour-Preacher or Preachers adjoining, to take that Labour upon them; but himself also (as his important Affairs will permit him) shall use his best Endeavour by Instruction, Persuasion, and all good means he can devise, to reclaim both them, and all other within his Diocese so affected.

XLI. *Ministers to visit the Sick.*

W^{HEN} any Person is dangerously sick in any Parish (although they have not formerly resorted to the Church) the Minister or Curate having knowledge thereof, shall resort unto him or her, (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their Distress, according to the Order of the Communion-Book, if he be no Preacher: or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out

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out of this Life, a Bell shall be tolled, and the Minister shall not then slack to do his last Duty. And after the Parties' death, (if it so fall out) there shall be rung no more but one short Peal, and one other before the Burial, and one after the Burial.

XLII. Sobriety of Conversation, and Decency of Apparel required in Ministers.

NO Ecclesiastical Persons shall at any time, other than for their honest Necessities, so much as resort to any Taverns or Ale-houses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any bafe or servile Labour, or to drinking or Riot, spending their time idly by Day or by Night; nor shall they give themselves to playing at Dice, Cards, or Tables, or any other Game unbefeeing their Function; but at all times convenient, they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest Study or Exercise, always doing the things which shall appertain to Honesty, and endeavouring to profit the Church of God, having always in mind that they ought to excel others in purity of Life, and should be Examples to the People to live well and christianly, under pain of Ecclesiastical Censures to be inflicted with severity, according to the quality of their offences. We do likewise constitute and appoint, that Archbishops and Bishops shall not intermit to use the accustomed Apparel of their Degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in Divinity, Law and Physick, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear Gowns with standing Collars, and Sleeves straight at the Hands; or wide Sleeves as is used in the Universities, with Hoods or Tippets of Silk or Sarcenet, and square Caps in places and times convenient. And that all other Ministers admitted or to be admitted into that Function, shall also usually wear the like Apparel, as is aforesaid, except Tippets only. We do further in like manner ordain, that all the said Ecclesiastical Persons

abovementioned, shall usually wear in their Journeys, Cloaks with Sleeves, commonly called Priest-Cloaks, without Guards, Welts, long Buttons, or Cuts. And no Ecclesiastical Persons shall wear any Coif, or wrought Night-cap, but only plain Night-caps of black Silk, Sattin or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any Holiness, or special Worthiness to the said Garments, but for Decency, Gravity and Order. In private Houses, and in their Studies, the said Persons Ecclesiastical, may use any comely and Scholar-like Apparel, provided that it be not cut or pint, and that in public they go not in their Doublet and Hose without Coats, or Cassocks: And also that they wear not any light coloured Stockings.

XLIII. Of Consecrating Churches.

AS often as Churches are newly built, where formerly they were not, or Church-yards appointed for Burial, they shall be dedicated and consecrated. Provided that the ancient Churches and Church-yards, shall not be put to any base and unworthy use.

XLIV. A Terrier of the Glebe-lands, and other Possessions belonging to Churches:

WE ordain that the Archbishops and all Bishops within their several Diocesses, shall procure, as much as in them lieth, that a true Note and Terrier of all the Lands, Glebes, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and Portions of Tithes, and all Rights whatsoever, which are in Possession, or of Right do belong to the several Sees, or to any Dignity, Parsonage, or Vicarage, or rural Prebend, within any of their Diocesses, be taken by the view of honest Men in every Parish, by the appointment of the said Archbishops or Bishops, whereof the Minister to be one, and be laid up in their several Registers to the use of Posterity. And the Archbishops and Bishops shall in their Visitations carefully provide that this Canon be observed, and that the said Terrier be renewed every ten Years. And no Minister shall make a Lease of his Glebe-lands,

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or of his Benefice, or the Profits or Means thereof, above the Term of three Years at the uttermost, saving unto all Patentees from his Majesty, such power as is, or hereafter shall be granted to them in their Patents, to demise their Glebe, or any part thereof.

XLV. Payment of Tithes.

FORASMUCH as every Man is bound to pay his Tithes, no Man shall by colour of Duty omitted by their Curates, detain their Tithes, and so requite one wrong with another, or be his own Judge; but shall truly pay the same as hath been accustomed to their Parsons, Vicars and Curates, without any Restraint or Diminution. And for such lack and default as they can justly find in their Parsons, Vicars and Curates, they shall seek for Reformation to their Ordinaries, and other Superiors, who upon complaint and due Reproof thereof, shall reform the same accordingly.

XLVI. A Registry to be kept of Christenings, Weddings, and Burials.

IN every Parish Church and Chapel, within this Realm, shall be provided one Parchment Book, at the charge of the Parish, wherein shall be written the Day and Year of every Christening, Wedding, and Burial, which shall be in the Parish, from the time that this Canon shall be established. And for the safe keeping of the said Book, the Church-wardens, at the charge of the Parish, shall provide one sure Coffe, with three Locks and Keys, whereof the one to remain with the Minister, and the other two with the Church-wardens severally: So that neither the Minister without the Church-wardens, nor the Church-wardens without the Minister, shall at any Time take that Book out of the said Coffe. And henceforth upon every Sabbath-day, immediately after Morning and Evening Prayer, the Minister and Church-wardens, shall take the said Parchment Book out of the said Coffe: And the Minister in the presence of the said Church-wardens shall write and record, in the said Book, the Names of all Persons christened, together with the Names and Surnames of their Parents; and

also the Names of all Persons married and buried in that Parish the Week before, by the Minister or his Curate, and the Day and the Year of every such Christening, Marriage and Burial. And that done, they shall lay up the Book in the Coffe, as before. And the Minister and Church-wardens, unto every Page of that Book, (when it shall be filled with such Inscriptions) shall subscribe their Names. And the Church-wardens shall once every Year, within one Month after the 25th Day of *March*, transmit unto the Bishop of the Diocese, or his Chancellor, a true Copy of the Names of all Persons christened, married, or buried in their Parish in the Year before (ended the said 25th Day of *March*;) and the certain Days and Months, in which every such Christening, Marriage and Burial was had, to be subscribed with the Hands of the said Minister and Church-wardens, to the end the same may faithfully be preserved in the Registry of the said Bishop: Which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in the performance of any thing herein contained, it shall be lawful for the Bishop, or his Chancellor, to convent them, and proceed against every of them as contemners of this our Constitution.

XLVII. None to marry within the Degrees prohibited.

NO Person shall marry within the Degrees prohibited by the Laws of God, and expressed in a Table set forth by Authority in *England*, in the Year of our Lord God, 1563. And all Marriages so made and contracted, shall be adjudged incestuous and unlawful, and consequently shall be dissolved, as void from the beginning. And the Parties so married, shall be by course of Law separated. And the aforesaid Table shall be in every Church publicly set up, and fixed at the charge of the Parish.

XLVIII. None to marry under twenty-one Years, without their Parents' consent.

NO Children under the age of twenty-one Years complete, shall contract themselves to marry without the consent of their Parents,

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Parents, or of their Guardians and Governors, if their Parents be deceased.

XLIX. Security to be taken at the granting of such Licenses, to marry without publication of Banns, and under what Conditions.

THE Security mentioned shall contain these Conditions: First, that at the time of the granting every such License, there is not any Impediment of Pre-contract, Consanguinity, Affinity, or other lawful cause, to hinder the said Marriage: Secondly, that there is not any Controversy or Suit depending in any Court before any Ecclesiastical Judge, touching any Contract or Marriage of either of the said Parties with any other. Thirdly, that they have obtained thereunto the express consent of their Parents (if they be living) or otherwise of their Guardians or Governors. Lastly, that they shall celebrate the said Matrimony publicly, in the Parish Church or Chapel where one of them dwelleth, and in no other Place; and that between the Hours of eight and twelve in the Forenoon. Neither in the time of Lent, nor of any publick Fast, nor of the solemn Festivities of the Nativity, Resurrection and Ascension of our Lord, or of the Descension of the Holy Ghost.

L. Oath to be taken for the Conditions.

FOR the avoiding of all Fraud and Collusion in the obtaining of such Licenses and Dispensations: We further constitute and appoint, that before any License for the celebration of Matrimony, without publication of Banns, be had or granted, it shall appear to the Judge by the Oaths of two sufficient Witnesses, one of them to be known to the aforesaid Judge himself, or to some other Person of good Reputation then present, and known likewise to the said Judge, that the express consent of the Parents or Parent (if one be dead) or Guardians or Guardian of the Parties is thereunto had and obtained. And furthermore, that one of the Parties personally swear, that he believeth there is no Let or Impediment or Pre-contract, Kin-

dred, or Alliance, or of any other lawful cause whatsoever; nor any Suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said Matrimony, according to the Tenor of the aforesaid License.

LI. An Exception to those that are in Widowhood.

IF both the Parties which are to marry being in Widowhood, do seek a Faculty for the forbearing of Banns, then the Clause before-mentioned requiring the Parents' consent, may be omitted, but the Parishes where they dwell both, shall be expressed in the License, as also the Parish named where the Marriage shall be celebrated. And if any having Power to grant License shall offend in the Premises, or any Part thereof, he shall for every Time so offending, be suspended from the Execution of his Office for the space of six Months: And every such License or Dispensation shall be held void to all Effects and Purposes, as if there had never been any such granted; and the Parties marrying, by virtue thereof, shall be subject to the punishments which are appointed for clandestine Marriages.

LII. Ministers not to marry any Persons without Banns.

NO Minister of what place soever, nor under colour of any peculiar Liberty or Privilege, claimed to appertain to any Church or Chapel, shall upon pain of Deprivation, if he be beneficed, or Degradation if he be not beneficed, celebrate Matrimony between any Persons without a Faculty or License granted, except the Banns of Matrimony have been first published three several *Sundays* or Holydays in the time of Divine Service, in the Parish Churches and Chapels wherein the said Parties have dwelled, by the space of three Months before. Neither shall any Minister upon the like pain, under any pretence whatsoever, join any Persons in Marriage at any unreasonable times, but only between the Hours of Eight and Twelve in the Forenoon: Nor in any private place: but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine

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Service, nor when Banns are thrice asked, before the Parties and Governors of the Parties to be married, being under the Age of Twenty-one Years, shall either personally, or by sufficient Testimony, signify to him their Consents given to the said Marriage.

LIII. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

FORASMUCH as Matrimonial Causes have been always reckoned and reputed amongst the weightiest, and therefore require the greater caution, when they come to be handled and debated in Judgment, especially in Causes wherein Matrimony, having been in the Church duly solemnized, is required upon any Suggestion, or pretext whatsoever, to be dissolved or annulled: We do straitly charge and enjoin, that in all proceedings to divorce and nullities of Matrimony, good Circumspection and Advice be used; and that the truth may (as far as it is possible) be sifted out by Deposition of Witnesses, and other lawful Proofs and Evictions, and that credit be not given to the sole confession of the Parties themselves, howsoever taken upon Oath, either within or without the Court.

LIV. *No Sentence of Divorce to be given but in open Court.*

TO Sentence shall be given either for Separation *a Thoro & Mensa*, or for annulling of pretended Matrimony, but in open Court, and in the Seat of Justice. And that with the Knowledge and Consent either of the Archbishop within his Province, or of the Bishop within his Diocess, or *Sede vacante*, of the Guardians of the Spiritualities, or the Judge of the Prerogative, in their several Jurisdictions and Courts, and concerning them only, that are then dwelling under their Jurisdiction.

LV. *In all Sentences for Divorce, Bond to be taken for not marrying during each other's Life.*

IN all Sentences pronounced only for Divorce and Separation *a Thoro & Mensa*,

there shall be a Caution and Restraint inserted in the Act of the said Sentence, that the Parties so separated, shall live chastely and continently; neither shall they, during each other's Life, contract Matrimony with any other Person; and for the better observing of this last Clause, the said Sentence of Divorce shall not be pronounced until the Party or Parties requiring the same, have given good sufficient Caution and Security into the Court, that they will not any way break or transgress the said Restraint or Prohibition. And if any Judge aforesaid, giving Sentence of Divorce or Separation, shall not fully keep and observe the Premises, he shall be suspended from the Exercise of his Office for the space of a whole Year.

LVI. *The Order of Jurisdiction to be kept.*

FOR the avoiding the unjust Vexation of the People, and for the better preserving of Order in the Exercise of Ecclesiastical Jurisdiction, we ordain and appoint, that the Probate of all Wills, and granting Administration of the Goods of any Defunct, shall be had before the Bishop of the Diocess where he dwelled, unless it do appear, that the said Defunct had goods to the Value of Five Pounds sterling in any other Diocess: In which case, the said Probate, and granting Administrations, shall be referred to the Prerogative Court. Provided, that if any die *in itinere*, the Goods that he hath about him at that present, shall not cause his Testament, or the Administration to be liable to the Prerogative Court. And the same Order shall be holden in Appeals without passing by the intermediate Jurisdiction, upon pain of nullity in all Acts contrary to this Canon. And if any Judge of the Prerogative Court, or any his Surrogate, or his Register, or Apparitor, shall cite or cause to be cited, *Ex Officio*, any Man to the Intents aforesaid, contrary to this Canon, not having Knowledge that the Probate of a Will, or granting Administration or Devolution of the cause, do appertain to his cognizance, he shall restore to the Party so cited, all his costs and charges, and the Acts and Proceedings in that behalf, shall be held void and frustrate: Which Expenses, if the said

said Judge or Register, or Apparitor shall refuse accordingly to pay, he shall be suspended from the Exercise of his Office, until he yield to the performance thereof.

LVII. The Restraint of double Quarrels upon Respite of Institution.

WE do ordain and appoint, that no double Quarrels shall be hereafter granted out of any of the Archbishops or Prerogative Court, at the Suit of any Clerk presented to any Benefice, except he shall first take his personal Oath, that the space of two Months, at the least, is expired since he first tendered his Presentation to the Bishop, and that he refused to grant him Institution thereupon, under pain of suspension of the Granter thereof, from the Execution of his Office for half a Year, and nullity of the said double Quarrel, so unduly procured, to all Intents and Purposes.

LVIII. Inhibitions not to be granted without the Subscription of an Advocate.

THAT the Jurisdictions of Bishops may be preserved, as near as may be, entire and free from prejudice, and that for the behoof of the Subjects of this Land, better Provision be made, that henceforward they be not grieved with frivolous and wrongful Suits and Molestations : It is ordained and provided, That no Inhibition shall be granted out of any Court, belonging to the Archbishop of the Province, or the supreme Prerogative, at the Instance of any Party, unless it be subscribed by an Advocate practising in the said Court, which the said Advocate shall do freely, not taking any Fee for the same, except the Party prosecuting the Suit do voluntarily bestow some Gratuity upon him for his Counsel and Advice in the said Case. The like Course shall be taken in granting forth an Inhibition at the Instance of any Party, by the Bishop or his Chancellor against the Archdeacon or any other Person exercising Ecclesiastical Jurisdiction ; and if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the Subscription

of a Proctor practising in the same Court be held sufficient.

LIX. Inhibitions not to be granted, until the Appeal be exhibited to the Judges.

IT is further ordered and decreed, that henceforward, no Inhibition be granted by occasion of any Interlocutory Decree, or in cause of Correction whatsoever, except under the Form aforesaid. And moreover, that before the going out of any such Inhibition, the Appeal itself, or a Copy thereof, avouched by Oath to be just and true, be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed both of the Quality of the Crime, and the cause of the Grievance, before the granting forth of the said Inhibition. And every Appellant, or his lawful Proctor shall before the obtaining of any such Inhibition, shew and exhibit to the Judge or his Surrogate, in writing, a true Copy of those Acts, wherewith he complaineth himself to be aggrieved, and from which he appealeth : Or shall take a corporal Oath, that he hath performed his Diligence, and true Endeavour, for the obtaining of the same, and could not obtain it at the Hands of the Register in the Country, or his Deputy, tendering him his Fee. And if any Judge or Register shall either procure, or permit any Inhibition to be sealed, so as is said, contrary to the Form and Limitation above specified, let him be suspended from the Execution of his Office, for the space of three Months. If any Proctor, or other Person whatsoever by his Appointment, shall offend in any of the Premises, either by making, or sending out any Inhibition, contrary to the Tenor of the said Premises, let him be removed from the Exercise of his Office for the space of a whole Year, without hope of release, or restoring.

LX. Solemn Denunciation of Parties excommunicated.

ALL Ordinaries shall, in their several Jurisdictions, carefully see and give order, that as well those who for revolting, and

and still obstinately refusing to frequent Divine Service, established by publick Authority within this Realm of *Ireland*, as also (especially of the better Sort and Condition) who for notorious Contumacy, or notable Crimes, stand lawfully excommunicate (unless within three Months immediately after the said Sentence of Excommunication pronounced against them, they reform themselves, and obtain the Benefit of Absolution) be every six Months ensuing, as well in the Parish Church, as in the Cathedral Church of the Diocess in which they remain, by the Minister openly in the time of Divine Service, upon some *Sunday*, declared and pronounced excommunicate, that others may be thereby admonished, and excited thereby to refrain their Company and Society.

LXI. Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentments.

IF any offend their Brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribaldry, Usury, or any other Uncleaness and Wickedness of Life; the Church-wardens, or Quest-men and Side-men, in their next Presentments to their Ordinaries, shall faithfully present all and every of the said Offenders, to the Intent that they, and every of them, may be punished by the severity of the Laws, according to their Deserts, and such notorious Offenders shall not be admitted to the Holy Communion till they be reformed.

LXII. Schismatics to be presented.

IF the Church-wardens, or Quest-men, or Assistants do, or shall know any Man within the Parish, or elsewhere, that is an hinderer of the Word of God to be read, or sincerely preached, or of the Execution of these our Constitutions, or a Fautor of any usurped or foreign Power by the Laws of this Realm justly rejected, and taken away, or a Defender of Popish or Erroneous Doctrine, they shall detect and present the same to the Bishop of the Diocess, or Ordinary of

the Place, to be censured, and punished according to such Ecclesiastical Laws as are prescribed in that behalf.

LXIII. Non-Communicants at Easter to be presented.

THE Minister, Church-wardens, Quest-men, and Assistants of every Parish Church and Chapel, shall yearly within Forty Days after *Easter*, exhibit to the Bishop, or his Chancellor, the Names and Surnames of all the Parishioners, as well Men as Women; which being at the Age of sixteen Years, received not the Communion at *Easter* before.

LXIV. Ministers may present.

BECAUSE it often cometh to pass, that the Church-wardens, Side-men, Quest-men, and such others of the Laity, as are to take care for the suppressing of Sin and Wickedness, in their several Parishes, as much as in them lieth, by Admonition, Reprehension, and Denunciation to their Ordinaries, do forbear to discharge their Duties therein, either through fear of their Superiors, or through negligence (more than were fit) the Licentiousness of these Times considered: We Ordain, That hereafter every Parson and Vicar, or in the lawful Absence of any Parson or Vicar, then their Curates and Substitutes may join in every Presentment, with the said Church-wardens, Side-men, and the rest above-mentioned, at the times hereafter limited, if the said Church-wardens, Side-men, and the rest above-mentioned, at the times hereafter limited, if the said Church-wardens and the rest will present such Enormities, as are apparent in the Parish: or if they will not, then every such Parson and Vicar, or in their Absence, as is aforesaid, their Curates may themselves present to the Ordinaries, at such times, and when else they think it meet, all such Crimes, as they have in charge otherwise as by them (being the Person that should have the chief care for the suppressing of Sin, and Impiety in their Parishes) shall be thought to require due Reformation. Provided always, that if any one confess his secret and hidden Sin

Sin to the Minister, for the unburthening of his Conscience, and to receive Spiritual Consolation and ease of his Mind from him, We do not any way bind the said Minister, by this our Constitution, but do straitly charge and admonish him, that he do not any time reveal, and make known to any Person whatsoever, any Crime or Offence so committed to his trust and secrecy, (except they be such Crimes, as by the Laws of this Realm, his own Life may be called into Question for concealing of the same), under pain of Irregularity.

LXV. Ministers and Church-wardens not to be sued for presenting.

WHEREAS for the Reformation of criminal Persons, and Disorders in every Parish, the Church-wardens, Quest-men, Side-men, and such other Officers, as are sworn, and the Minister charged to present, as well the Crimes and Disorders committed by the same criminal Persons, as also the common Fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said Delinquents, or their Friends: We do admonish and exhort all Judges, both Ecclesiastical and Temporal, as they regard and reverence the fearful Judgment-seat of the highest Judge, that they admit not in any of their Courts, any Complaint, Plea, Suit or Suits, against any such Church-wardens, Quest-men, Side-men, or other Church-officers, for making any such Presentments, nor against any Minister for any Presentment he shall make tending to the Restraint & shameless Impiety; and considering that the Rules both of Charity and Government, do presume that they did nothing therein of Malice, but for the discharge of their Conscience.

LXVI. Church-wardens not bound to present oftener than twice a Year.

NO Church-wardens, Quest-men, or Side-men of any Parish shall be enforced to exhibit their Presentments to any, having Ecclesiastical Jurisdiction, above once in every Year, where hath been no oftener used, nor above twice in any Diocess whatsoever; the

Bishop's Visitation whereof to be one: for the which Presentments of every Parish Church or Chapel, the Register of any Court where they are to be exhibited, shall not receive in one Year above Four-pence, under Pain for every Offence therein of suspension from the Execution of his Office, for the space of a Month, *toties quoties*. Provided always, that as good Occasion shall require it, it shall be lawful for every Minister, Church-warden, and Side-men, to present Offenders, as often as they shall think meet. And likewise, for any godly disposed Person, or for any Ecclesiastical Judge, upon Knowledge, or Notice given unto him or them, of any enormous Crime, within his Jurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the Glory of God, and Reformation of Sin, to present the same, if they should find sufficient cause to induce them thereunto; that it may be in due Time punished and reformed. Provided, that for these voluntary Presentments there be no Fee required or taken of them, under the pain aforesaid.

LXVII. Church-wardens not to be troubled for not presenting oftener than twice a Year.

NO Church-wardens, Quest-men, or Side-men, shall be called or cited, but only at the said Time or Times before limited, to appear before any Ecclesiastical Judge whatsoever, for refusing at other Times to present any Faults committed in their Parishes, and punishable by Ecclesiastical Laws; neither shall they nor any of them, after their Presentments exhibited at any of those Times, be any further troubled for the same, except upon manifest, and evident Proof, it may appear, that they did then, wittingly and willingly omit to present some such publick Crime or Crimes, as they knew to be committed, or could not be ignorant, that there was then a publick Fame of them amongst divers honest and well reputed Persons; or unless there be very just cause to call them; for the explanation of their former Presentments. In which case of wilful omission, their Ordinaries shall proceed against them, in

in such sort as in causes of wilful Perjury, in a Court Ecclesiastical, is already by Law provided.

LXVIII. *Convenient Time to be assigned for framing Presentments.*

FOR the avoiding of such Inconveniencies as heretofore have happened, by the hasty making of Bills of Presentments, upon the Days of the Visitation and Synods, it is ordered, That always hereafter every Chancellor, Archdeacon, Commissary and Official, and every other Person having Ecclesiastical Jurisdiction, at the ordinary Time, when the Church-wardens are sworn; and the Archbishops and Bishops, when he or they do summon their Visitation, shall deliver, or cause to be delivered to the Church-wardens, Quest-men, and Side-men of every Parish, or to some of them such Books of Articles, as they, or any of them, shall require for the Year following, the said Church-wardens, Quest-men, and Sidemen, to ground their Presentments upon, at such Times as they are to exhibit them. In which Book shall be contained the Form of the Oath, which must be taken immediately before every such Presentment. To the Intent, that having beforehand, Time sufficient not only to peruse, and consider what their said Oath shall be, but the Articles also, whereupon they are to ground their Presentments; they may frame them at home, both advisedly and truly, to the discharge of their own Consciences after they are sworn, as becometh honest and godly Men.

LXIX. *None to be cited into Ecclesiastical Courts by Process of Quorum nomina.*

NO Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general Process of *Quorum nomina* to be sent out of his Court, except the Names of all such as are thereby to be cited, shall be first expressly entered by the Hand of the Register, or his Deputy, under the said Processes; and the said Processes and Names, be first subscribed by the Judge, or his Deputy,

and his Seal thereto affixed. And we further ordain, that when any Person appeareth upon any Citation whatsoever, that if the next Court-day after, there be no Articles, or a Libel put in against him, he shall then be dismissed with his Costs.

LXX. *Maturity required in proceeding.*

NO Man for neglect of Appearance shall be excommunicated for the first Absence, but shall be cited again upon the same Process; and if he cannot be found, nor afterwards appear upon *viii & modis*, then to be decreed *Excommunicandum fore*. Yet for preventing such neglect, and that the Party querelant may sustain no Detriment thereby, it is likewise ordered, that in causes of Instance upon the Appearance of any such Person, he shall pay the charge past, before he be admitted to stand *Rectus in curia*. And in the end of every Court, the Names of those that are decreed, shall be publicly read, to the Intent that they may avoid the Danger of the fearful Sentence of Excommunication. Which course also, we ordain, shall be holden with those that be already denounced Excommunicate, before the Time of the signifying of their Obstinacy; to the end they and others may be admonished of the Danger in which they stand, and to the aggravation of their Obstinacy, if they continue in the same.

LXXI. *No Sentence of Deprivation or Deposition to be pronounced against a Minister but by the Bishop.*

WHEN any Minister is complained of in any Ecclesiastical Court, belonging to any Bishop, for any Crime, the Chancellor, Commissary, Official, or any other, having Ecclesiastical Jurisdiction, (to whom it shall appertain) shall expedite the cause by Processes and other proceedings against him; and upon Contumacy for not appearing shall first suspend him, and afterwards (his Contumacy continuing) excommunicate him. But if he appear and submit himself to the course of Law, then the matter being read for sentence, and the merits of his Offence, exacted by Law
either,

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either Deprivation from his Living, or Deposition from the Ministry, no such Sentence shall be pronounced by any Person whatsoever, but only by the Bishop, with the Assistance of his Chancellor, the Dean, (if they may conveniently be had) and some of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers, to be called by the Bishop, when the Court is kept in other places. It is likewise ordered, that no Chancellor, Commissary, Official, or any other Person shall exercise any Ecclesiastical Jurisdiction over a Minister in causes criminal, except he himself have been admitted into the holy Orders of Priesthood.

LXXII. *No Act to be sped but in open Court.*

NO Chancellor, Commissary, Archdeacon, Official, or any other Person using Ecclesiastical Jurisdiction whosoever, shall speed any judicial Act, either of contentious or voluntary Jurisdiction, except he have the Ordinary Register of that Court, or his lawful Deputy, or if he or they will not, or cannot be present, then such Persons as by Law are allowed in that behalf, to write or speed the same, under pain of suspension, *ipso facto*.

LXXIII. *No Court to have more than one Seal.*

NO Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction, shall without the Bishop's consent, have any more than one Seal for the sealing of all matters incident to his Office, which Seal shall always be kept either by himself, or by his lawful Substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City, or principal Town of the County. This Seal shall contain the Title of that Jurisdiction, which every of the said Judges, or their Deputies do execute.

LXXIV. *Convenient Places to be chosen for keeping of Courts.*

ALL Chancellors, Commissaries, Archdeacons, Officials, and all others exercising

Ecclesiastical Jurisdiction, shall appoint such meet Places for the keeping of their Courts, by the Assignment or Approbation of the Bishop of the Diocess, as shall be convenient for Entertainment of those who are to make their Appearance there, and most indifferent for their Travel. And likewise they shall keep and end their Courts in such convenient Time, as every man may return homewards in as due season as may be.

LXXV. *Peculiar and inferior Courts to exhibit the Original Copies of Wills into the Bishop's Registry.*

WHEREAS Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiastical Jurisdiction, claim Liberty to prove the last Wills and Testaments of Persons deceased within their several Jurisdictions, having no known nor certain Registers, nor publick Places to keep their Records in; by reason whereof, many Wills, Rights and Legacies, upon the death, or change of such Persons and their private Notaries, miscarry, and cannot be found, to the great prejudice of his Majesty's Subjects. We therefore order and enjoin, that all Possessors and Exercises of Peculiar Jurisdiction, shall once in every Year exhibit into the publick Registry of the Bishop of the Diocess, or of the Dean and Chapter (under whose Jurisdiction the said Peculiars are) every Original Testament of every Person in that Time deceased, and by them proved in their several peculiar Jurisdictions; or a true Copy of every such Testament, examined, subscribed, and sealed by the peculiar Judge and his Notary. Otherwise if any of them fail so to do, the Bishop of the Diocess, or Dean and Chapter, unto whom the said Jurisdictions do respectively belong, shall suspend the said Parties, and every of them from the Exercise of all such peculiar Jurisdiction, until they have performed this our Constitution.

LXXVI. *The Quality and Oath of Judges and Surrogates.*

NO Man shall hereafter be admitted a Chancellor, Commissary, Official or Surrogate, to exercise any Ecclesiastical Jurisdiction,

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isdiction, except he be of the full Age of six and twenty Years at the least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose Life and Manners no evil example is had; and except before he enter into or execute any such Office, he shall take the Oath of the King's Supremacy, in the presence of the Bishop, or in the open Court: and shall declare his consent, by Subscription to the two first Canons of this present Synod. And also shall swear that he will, to the uttermost of his Understanding, deal uprightly and justly in his Office, with out respect of Favour or Reward: The said Oaths and Subscription to be recorded by a Register then present. And it is likewise ordered, that every Register shall take the said Oath of Supremacy, and subscribe as aforesaid, before he be admitted to exercise that Office. And also that all Chancellors, Commissaries, Officials, Registers, and all others that do now possess, or execute any Places of Ecclesiastical Jurisdiction or Service, shall before *Christmas* next, in the presence of the Archbishop or Bishop, or in open Court (under whom or where they exercise their Offices) take the same Oaths. Or upon Refusal so to do, shall be suspended from the Execution of their Offices, until they shall take the said Oaths.

LXXXVII. *Proctors not to retain Causes without the lawful Assignment of the Parties.*

NONE shall procure in any Cause whatsoever, unless he be thereunto constituted and appointed by the Party himself, either before the Judge, and by Act in Court, or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted and enabled. We call that Proxy sufficient, which is strengthened, and confirmed by some authentical Seal, the Parties' Approbation, or at least his Ratification therewithal concurring. All which Proxies shall be forthwith by the said Proctors exhibited into the Court, and be safely kept and

preserved by the Register in the publick Registry of the said Court. And if any Register or Proctor shall offend herein, he shall be secluded from the exercising of his Office, for the space of two months, without hope of release or restoring.

LXXXVIII. *Proctors prohibited the Oath in animam domini sui.*

FORASMUCH as in the Probate of Testaments, and Suits for Administration of the Goods of Persons dying Intestate, the Oath usually taken by Proctors of Court, *in animam constituentis*, is found to be inconvenient. We do therefore decree and ordain, that every Executor or Suitor for Administration, shall personally repair to the Judge in that behalf, or to his Surrogate: and in his own Person, (and not by Proctor) take the Oath accustomed in these Cases. But if by reason of Sickness or Age, or any other just Let or Impediment, he be not able to make his personal Appearance before the Judge: it shall be lawful for the Judge (there being faith first made, by a credible Person, of the truth of his said Hinderance or Impediment) to grant a Commission to some grave Ecclesiastical Person, abiding near the Party aforesaid, whereby he shall give Power and Authority to the said Ecclesiastical Person in his stead, to minister the accustomed Oath above-mentioned, to the Executor, or Suitor for such Administration. Requiring his said Substitute, that by a faithful and trusty Messenger, he certify the said Judge, truly and faithfully, what he hath done therein. Lastly, we ordain and appoint, that no Judge or Register, shall in any wise receive for the writing, drawing, or sealing of any such Commission, above the Sum of six Shillings and eight Pence: whereof one. Moiety to be for the Judge, and the other for the Register of the said Court.

LXXXIX. *Proctors not to be clamorous in Court.*

FORASMUCH as it is found by Experience that the loud and confused cries, and clamours of Proctors in the Ecclesiastical

tical Courts in this Kingdom, are not only troublesome and offensive to the Judge and Advocates ; but also give occasion to standers by, of contempt and calumny towards the Court itself. That more respect may be had to the Dignity of the Judge than heretofore, and that causes may more easily and commodiously be handled and dispatched : We charge and enjoin that all Proctors in the said Court do especially intend, that the Acts may be faithfully entered, and set down by the Register, according to the Advice and Direction of the Advocate. That the said Proctors refrain loud speech and babbling, and behave themselves quietly and modestly, and that when either the Judges or Advocates, or any of them shall happen to speak, they presently be silent, upon pain of silencing for two whole Terms, then immediately following every such Offence of theirs. And if any of them shall the second Time offend herein, and after due monition shall not reform himself, let him be for ever removed from his practice.

LXXX. The Oath de Calumnia not to be refused.

WE ordain and appoint, that as well the Actor, as his Proctor and Advocate, (if they be required) shall take the Oath *de Calumnia*, wheresoever in the Suit the same shall be tendered before Sentence, upon pain that the cause shall be dismissed by the Judge, with costs for the party grieved.

LXXXI. Abuses to be reformed in Registers.

IF any Register, or his Deputy, or Substitute whatsoever shall receive any Certificate, without the knowledge and consent of the Judge of the Court, or willingly omit to cause any Persons cited to appear upon any Court-day to be called or unduly put off, and defer the Examination of Witnesses to be examined by a Day set, and assigned by the Judge, or do not obey and observe the said judicial and lawful monition of the said Judge, or admitted to write, or cause to be written such Citations and Decrees as are to put in Execution, and set forth before the next Court-day, or shall not cause all Testaments exhibited into his Office, to be registered within a convenient Time ; or shall set down or enact, as

decreed by the Judge, any Thing false or concealed by himself, and not so ordered and decreed by the Judge ; or in the Transmission of Processes to the Judge *ad quem*, shall add or insert any Falsehood or Untruth, or omit any Thing therein, either by cunning, or by gross negligence ; or in causes of Instance, or promoted of Office, shall receive any Reward in Favour of either Party, or be of Counsel directly or indirectly, with either of the Parties in Suit, or in the Execution of their Office, shall do ought else maliciously or fraudulently, whereby the said Ecclesiastical Judge or his Proceeding may be slandered or defamed : We will and ordain, that the said Register or his Deputy, or Substitute offending in all or any of the Premises, shall by the Bishop of the Diocese be suspended from the Exercise of his Office, for the space of one, two, or three Months, or more, according to the Quality of the Offence. And that some other publick Notary do execute and discharge all things pertaining to his Office, during the time of his said suspension.

LXXXII. A certain Rate of Fees to all Ecclesiastical Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts ; nor any Minister belonging to any of the said Offices or Courts, shall hereafter (for any cause incident to their several Offices,) take or receive any other or greater Fee, than such as are, or shall be allowed by lawful Authority in this Kingdom : under pain that every such Judge, Officer or Minister offending therein, shall be suspended from the Exercise of their several Offices, for the space of six Months, for every such Offence.

LXXXIII. A Table of the Rates of Fees to be set up in Courts and Registries.

WE do likewise constitute and appoint, that the Registers belonging to every Ecclesiastical Judge, shall place two Tables, containing the several Rates and Sums of all the said Fees, one, in the usual Place or Consistory where the Court is kept ; and the other in his Registry : and both of them in

such sort, as every Man, whom it concerneth, may without Difficulty come to the view and perusal thereof, and take a Copy of them. And if any Register shall fail to place the said Tables according to the Tenor hereof, within the space of a Month after the same hath been delivered to him, by the Bishop of the Diocess; he shall be suspended from the Execution of his Office, until he cause the same to be accordingly done. And the said table being once set up, if he shall at any Time remove, or suffer the same to be removed, holden, or any way hindered from sight, (contrary to the true meaning of this Constitution,) he shall for every Offence be suspended from the Exercise of his Office, for the space of six Months.

LXXXIV. *The whole Fees for shewing Letters of Orders, and other Licenses, due but once in every Bishop's Time.*

FORASMUCH as a chief and principal cause, and use of Visitations, is, that the Archbishops, Bishops, or other assigned by them to visit, may get some good Knowledge of the state, sufficiency, and ability of the Clergy, and other Persons whom they are to visit. We think it convenient that every Parson, Vicar, Curate, Schoolmaster, or other Person licensed whosoever, do at the Archbishop's or Bishop's first Visitation, or at the next Visitation after his Admission, shew and exhibit unto them, his Letters of Orders, Institution and Induction, and all other Dispensations, Licenses or Faculty whatsoever, to be by the said Archbishops or Bishops, either allowed of, or (if there be just cause) disallowed and rejected, and being by them approved, to be (as the Custom is) signed by the Register. And that the whole Fees accustomed, be paid only once in the whole Time of every Archbishop or Bishop; and afterwards but half of the said accustomed Fees, in every Visitation, during the said Bishop's continuance.

LXXXV. *The Number of Apparitors restrained.*

FORASMUCH as we are desirous to redress such Abuses and Grievances, as are said to grow by Sumners or Apparitors, We

think it meet that the multitude of Apparitors, be (as much as is possible) abridged or restrained. Wherefore, we decree and ordain, that no Bishop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, shall depute, or have more Apparitors, to serve in their Jurisdictions respectively than one in every Deanery, at the most, besides the general Apparitor of the Bishop. All which Apparitors shall by themselves faithfully execute their Offices; neither shall they, by any Colour or Pretence whatsoever, cause or suffer their Mandates to be executed by any Messengers or Substitutes; unless it be, upon some cause to be first known, and approved by the Ordinary of the Place. Moreover they shall not take upon them the Office of Promoters, or Informers for the Court; neither shall they exact more or greater Fees, than are in these our Constitutions formerly prescribed. And if either the Number of the Apparitors deputed, shall exceed the aforesaid Limitation, or any of the said Apparitors shall offend in any of the Premises; the Persons deputing them, if they be Bishops, shall upon Admonition of their Superior, discharge the Persons exceeding the Number so limited; if inferior Ordinaries, they shall be suspended from the Execution of their Offices, until they have dismissed the Apparitors by them so deputed; and the Parties themselves so deputed, shall for ever be removed from the Office of Apparitors. And if being so removed, they desist not from the Exercise of their said Offices, let them be punished by Ecclesiastical Censures, as Persons contumacious. Provided, that if upon Experience the Number of the said Apparitors be too great, in any Diocess, in the Judgment of the Archbishop of the Province, they shall by him be so abridged, as he shall think meet and convenient.

LXXXVI. *Parish Clerks to be chosen by the Minister.*

NO Parish Clerk, upon any Vacation shall be chosen, but by the Parson, or Vicar, or where there is no presentation, or collative Parson, or Vicar, by the Minister of that Place for the Time being: which choice shall be signified by the said Minister, Vicar, or Parson

Parson to the Bishop of the Diocess, to be by him approved. And if the Parson, Vicar, or Curate, shall fail to make choice of such a Man, and present him to the Bishop, to be by him allowed, by the space of Forty Days after the Vacancy; in such case, the Bishop shall have power to nominate and appoint a Clerk for that Place. And the said Clerk shall be of twenty Years of Age at the least, and known to the said Parson, Vicar, or Minister, to be of honest Conversation, and sufficient for his reading, writing, and also for his competent skill in singing (if it may be:) And, where the Minister is an *Englishman*, and many *Irish* in the Parish, such a one, as shall be able to read those Parts of the Service which shall be appointed to be read in *Irish* (if it may be:) and the Clerks so chosen shall be resident; and perform their Duties in their own Persons. For which they shall receive their due Wages without Diminution at such Times as have been accustomed. And if any Question do arise concerning the said Custom or Wages, the Bishop of the Diocess shall set an Order therein.

LXXXVII. The Choice of Church-wardens and their Accompt.

ALL Church-wardens or Quest-men in every Parish, shall be chosen on *Monday* or *Tuesday* in *Easter-Week*, by the joint Consent of the Minister and the Parishioners, (if it may be:) but if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another, and without such a joint, or several choice, none shall take upon them to be Church-wardens, neither shall they continue any longer than one Year in that Office, except perhaps they may be chosen again in like manner. And upon the next Consistory Day, after such Election, they shall take their Oath before the Bishop or his Chancellor: and in case the Parish shall fail to join, or elect as is aforesaid, the Ordinary shall supply the defect. And all Church-wardens, at the end of their Year, or within a Month after, at the most, shall before the Minister and Parishioners, give up a just Account of such Money, as they have received, and also what particularly, they have bestowed

in Reparations and otherwise, for the use of the Church. And last of all, going out of their Office, they shall truly deliver up to the Parishioners, whatsoever Money or other Things, of Right belonging to the Church or Parish, which remaineth in their Hands, that it may be delivered over by them to the next Church-wardens by Bill indented.

LXXXVIII. The Choice of Side-men, and their joint Offices with Church-wardens.

THE Church-wardens of every Parish and two or more discreet Persons, in every Parish, to be chosen for Side-men, or Assistants by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the Diocess, shall diligently see, that all the Parishioners duly resort to their Church, upon all *Sundays* and Holy-days, and there to continue the whole Time of Divine Service, and none to walk or stand idle, or talking in the Church-yard or Church-porch, during that Time. But especially they shall see, that in every meeting of the Congregation, Peace be well kept: And that all Persons excommunicated, and so denounced, be kept out of the Church during the Time of Divine Service. And all such, as shall be found slack or negligent in resorting to the Church, (having no great or urgent cause of Absence) they shall earnestly call upon them; and after due monition, (if they amend not) they shall present them to the Ordinary of the Place. The choice of which Persons, viz. Church-wardens or Side-men or Assistants, shall be Yearly made in *Easter-week*.

LXXXIX. The old Church-wardens to make their Presentments, before the new be sworn.

THE Office of all Church-wardens and Sidemen, shall be reputed ever hereafter to continue, until the new Church-wardens, that shall succeed them, be sworn; which shall be the first Court after Easter or according to the Direction of the Ordinary: which Time so appointed, shall always be the Time in every Year, or one of the two Times, when the Church-wardens and Side-men

Constitutions and Canons Ecclesiastical.

Side-men of every Parish, shall exhibit to their several Ordinaries, the Presentments of such Enormities, as have happened in their Parishes since the last Presentments. And this Duty they shall perform, before the newly chosen Church-wardens and Side-men be sworn: And shall not be suffered to pass over the said Presentments, to those that are newly come into Office, and are, (by intendment) ignorant of such Crimes, under pain of those Censures, which are appointed for the Reformation of such Dalliers, and Dispensers with their own Consciences, and Oaths.

XC. The Duty of Church-wardens touching such Persons as are out of the Church, in the Time of God's Worship, on Sundays or Holy-days.

THE Church-wardens and their Assistants shall warn Innholders, Taverners, Victuallers, and Alehouse keepers, that they sell no Meat or Drink, and that they receive none into their Tavern, or Alehouse, all the Time, wherein there is preaching or celebration of Divine Service, upon *Sundays* or *Holy-days*. If any do contrary, upon contempt or stubbornness, they shall present both him and them, whom he received, by Name, in the next Visitation. Also, they shall see, that none of those light Wanderers in Markets, and Pelting-sellers, which carry about, and sell Pins, Points, and other small Trifles, whom they call Pedlars, set out their Wares to sale: And that no Beggars, or idle Persons abide, either in the Church-yard, or near the Church, all that Time, but shall cause them either to come in or to depart.

XCi. Their Duty touching those Persons that are in the Church at that Time.

THEY shall also see, that in every meeting of the Congregation, Peace be well kept; and that none behave themselves rudely or disorderly in the Church. And to that End, they shall warn the People, that they bring not with them to the Church, Dogs, Hawks with Bells, or Children which are not so nurtured, as they can be kept quiet in their Seats, without running up and down. Neither

shall they suffer any Person to disturb the Service or Sermon, either by untimely ringing of Bells, or by walking, talking, laughing, or any other Noise, which may hinder the Minister, or offend the People. And the Names of all such as offend in this kind, they shall truly, and personally present in the Ordinaries' Visitations.

XCII. To keep the Churches from being profaned at all other Times.

THEY shall suffer no Plays, Feasts, Banquets, Suppers, Church-ales, Drinkings, exposing any Wares to sale, Temporal Courts or Leets, Lay-juries, Musters, Commissions, (other than for Causes Ecclesiastical), playing at Ball, or any other profane Usage, to be kept in the Church, Chapel, or Church-yard: neither the Bells to be rung, either in the Feast of *All-Saints*, or upon any *Holy-days* or *Eves*, abrogated by the Book of Common Prayer, neither for Months or Twelve-Months' minds, or remembrances of the Dead, nor at any Time at all prohibited by the Bishop.

XCIII. To see Churches and Church-yards kept in sufficient Reparations.

THEY shall take care and provide, that the Churches be well and sufficiently repaired, and so from Time to Time kept and maintained; that the Windows be well glazed, and that the Floors be kept paved, plain and even; and all things there, in such an orderly and decent sort (without Dust, or any Thing that may be noisome or unseemly,) as best becometh the House of God. The like care they shall take, that the Church-yards be well and sufficiently repaired, fenced, and maintained, with Walls, Rails and Pales, as have been in each Place accustomed, at their charge, unto whom, by law the same appertaineth.

XCIV. To furnish all Churches with things necessary for the Celebration of Divine Service, Preaching, and Administration of the Sacraments.

THEY shall provide in every Church, at the common charge of the Parish, two Books of Common-Prayer; one for the Minister,

Minister, and the other for the Clerk, with all convenient Speed; but at farthest, within six Months after the publishing of these Canons. And likewise the Bible of the last Translation, set forth in the Time of King *James*, of blessed Memory. And where all, or the most part of the People are *Irish*, they shall provide also the said Books in the *Irish* Tongue, so soon as they may be had. The charge of these Irish Books, being to be borne also, wholly by the Parish. They shall also at the same common charge, provide a fit Seat for the Minister to read Service in, a comely and decent Pulpit, to be set in a convenient Place for the preaching of God's Word; a Font of Stone set in the ancient usual Place, for the Ministration of Baptism; together with a fair Table, to be placed at the East End of the Church or Chancel, and a Cup of Silver for the Celebration of the Holy Communion. Which Table also shall stand covered in Time of Divine Service with a Carpet of Silk, or other decent Stuff, thought meet by the Ordinary of the Place, (if any Question be made of it;) and with a fair Linen Cloth, at the Time of the Ministration, as becometh that Table.

XCv. To provide Things fitting for every Communion, and to observe those that come, or come not to the same.

LIKewise, they shall at the charge of the Parish, against the Time of every Communion, with the Advice and Direction of the Minister, provide a sufficient Quantity of fine White Bread, and of good and wholesome Wine, for the number of Communicants, that shall from Time to Time there receive; which Wine they shall cause to be brought, to the Communion-Table, in a clean and sweet standing Pot, or Stoup of Pewter, if not of purer Metal. Also they shall mark, as well as the Minister, whether all and every of the Parishioners, come so often every Year to the Holy Communion, as the Laws and our Constitutions do require; and whether any Strangers come often, and commonly, from other Parishes to their Church: And shall shew their Minister of them, lest perhaps they be admitted to the Lord's Table, amongst others which they shall forbid; and remit such

Home to their own Parish-Churches and Ministers, there to receive the Communion, with the rest of their own Neighbours.

XCvi. To provide a Chest for Alms in every Church.

THEY shall provide and have, within three Months next after the publishing of these Constitutions, a strong Chest with a Hole in the upper Part thereof; to be provided at the charge of the Parish, having three Keys: Of which, one shall remain in the Custody of the Parson, Vicar, or Curate, and the other two, in the Custody of the Churchwardens for the Time being. Which Chest they shall set and fasten in the most convenient Place, to the Intent the Parishioners may put into it, the Alms for their poor Neighbours. And the Parson, Vicar, or Curate, shall diligently from Time to Time, (and especially, when Men make their Testaments,) call upon, exhort, and move their Neighbours, to confer and give, (as they may well spare,) to the said Chest, declaring unto them, that whereas, heretofore they have been diligent, to bestow much Substance otherwise than God commanded, upon Superstitious Uses; now they ought, at this Time, to be much more ready, to help the Poor and Needy; knowing that to relieve the Poor, is a Sacrifice which pleaseth God; and that also whatsoever is given for their comfort, is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which Alms, and Devotion of the People, the Keepers of the Keys shall Yearly, Quarterly, or oftener as need requireth) take out of the Chest, and distribute the same, in presence of most of the Parish, or Six of the Chief of them; to be truly and faithfully delivered to their most poor and needy Neighbours.

XCvii. To abolish all Monuments of Superstition.

MOREOVER they shall, (with the Approbation of the Ordinary of the Place,) see that all Rood-lofts, in which Wooden Crosses stood; all Shrines, and all Coverings of Shrines, and all other Monuments of Feigned Miracles,

Miracles, Pilgrimages, Idolatry; and Superstition, be clean taken away and removed.

XCVIII. None to teach School without License, and Curates, desirous to teach, to be Licensed before others.

IT shall not be lawful for any to teach the Latin Tongue, or to instruct Children either in publick School, or private House, but such, as shall be allowed, by the Ordinary of the Place, under his Hand and Seal, being found meet, as well for his Learning, and Dexterity in Teaching, as for sober and honest Conversation; and also for right understanding of God's true Religion, (saving to all Patrons and Founders of Schools the Right of Nomination.) And in what Parish soever there is a Curate, which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach Youth, and will willingly so do, for the better Increase of his Living, and training of Children in the principles of true Religion, We Will, and Ordain, that the License to teach Grammar, shall be granted to none by the Ordinary of that Place, but only to the said Minister or Schoolmaster. Provided always, that this Constitution shall not extend to any Parish where there is a Publick School founded already. In which case we think it not meet, to allow any to teach Grammar, but only him, that is allowed for the said Publick School.

XCIX. The Duty of Schoolmasters.

ALL Schoolmasters, and Ushers, shall endeavour to train up the Children committed to their charge, in good Learning, Civility and Piety. And in the Latin

Tongue, they shall teach the Grammar, set forth in *England* by King *Henry* the Eighth, and so continued ever since, and none other. They shall also teach such other Books as shall be allowed, and appointed by the Bishop of the Diocess. Provided, that according to the Privilege granted to the University near *Dublin*, Logic and Philosophy shall not be taught in Grammar Schools. Provided also, that none be admitted, or Licensed to be a Schoolmaster, or Usher within this Kingdom, unless he first, by his Subscription, testify his consent to the Two first Canons. And also, that every Archbishop, and Bishop, and other Ordinary (having Ecclesiastical Jurisdiction) shall, by Censures of the Church, respectively compel, all such as are subject to their Jurisdiction, who do now teach School, or hereafter shall presume to teach School, not having testified their consent by Subscription as aforesaid, to desist from teaching of School.

C. The Authority of this National Synod established.

THIS sacred Synod, being the Representative Body of the Church of *Ireland* in the Name of Christ, and by the King's Authority, lawfully assembled, doth pronounce and decree, that if any within this Nation, shall despise and contemn the Constitutions thereof, (being by the said Regal Power ratified and confirmed;) or affirm, that none are to be subject thereunto, but such as were present, and gave their Voices unto them; he shall be excommunicated, and not restored, until he shall publicly revoke his error.

CONSTITUTIONS
AND
CANONS ECCLESIASTICAL,
TREATED UPON BY THE
ARCHBISHOPS AND BISHOPS,
AND THE REST OF THE
CLERGY OF IRELAND.

And agreed upon by the Queen's Majesty's License in their Synod, holden at *Dublin*,
Anno Domini, 1711, and in the Tenth Year of the Reign of our Sovereign Lady *ANNE*,
by the Grace of God, Queen of *Great Britain, France and Ireland.*



DUBLIN:
PRINTED BY GEORGE GRIERSON AND JOHN ROWE POWER,
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1816.

ANNE, by the Grace of God, of *Great Britain, France, and Ireland*, Queen, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: Whereas certain CONSTITUTIONS and CANONS Ecclesiastical, treated upon by the Archbishops and Bishops, and the rest of the Clergy of Our said Kingdom of *Ireland*, and agreed upon by Our License, in the Year of Our Lord One thousand seven hundred and eleven, and in the Tenth Year of our Reign, have been humbly laid before Us for Our Royal Approbation; We having taken the same into Our Consideration, have thought fit to approve thereof, in Manner and Form as followeth, viz.

CONSTITUTIONS AND CANONS ECCLESIASTICAL;

Treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*, &c.

I. *For preventing Extrajudicial Dismission of Criminals, and stifling Proceedings against them.*

IF any Register, Proctor of Office, or other Officer, shall at any time stifle and suppress any Crime, that the Offender may not be brought to do Penance, they shall be suspended from their respective Offices, by the Bishop of the Diocess or other Ordinary: And if any Vicar-General, Chancellor, Commissary, Official or Surrogate, shall make any clandestine Prevention of any Publick Penance by any Extrajudicial Dismission of any Offender, he or they shall be suspended by the Bishop of the Diocess or other Ordinary, and such Dismission obtained shall be null and void. And for further preventing the stifling or suppressing Proceedings against Criminals, the Register shall keep a Book in which he shall enter all Presentments of Criminals, according to the Time that they come into the Office; which Book shall be laid before the Bishop or Judge every Court Day, that he may be apprized what Causes of Office are in the Court, and be enabled to inquire what Proceedings have been made in them; and the said Book shall be produced at every Visitation of the Diocess where the Presentments have been made. And if the Register shall neglect to enter such Presentments, or to produce the said Book, when required, then he shall be suspended for the space of three Months.

II. *Concerning Citations, and the Manner of serving them.*

WHEREAS all Citations issued out of the Ecclesiastical Courts in this Kingdom are in Latin, which gives Occasion to several Persons served with them to pretend, that they have not been sufficiently informed by the Apparitor or other Mandatory, that serves them, of the Purpose or Intent of the

said respective Citations: and on that Account, excuse themselves, when by their Contempt they have incurred the Sentence of Excommunication: To prevent therefore all such Pretences, whenever any Citation or Process shall issue out of any Ecclesiastical Court, the Register thereof, or his Deputy, shall, at the bottom of such Citation or Process, enter an Abstract or Docket, in *English*, containing Name and Surname of every Person to be served with a Citation, at whose Instance they are cited, and for what cause, together with the Time when such Person or Persons are to appear, and the Place where; and a Copy thereof shall be left with the Person so to be cited or processed, if the said Person can be found: Or, in case the Person so to be cited cannot be personally found, and is not out of the Kingdom, then the said Citation shall be shewed to, and the Copy of the said Docket or Abstract shall be left with the Son, Daughter, Menial Servant, Husband, Wife, Master or Mistress of the Person so to be cited, (such Son, Daughter, or Menial Servant, being of Sixteen Years of Age) at the usual Place of Abode of the said Person so to be cited: Or in case the Person so to be cited hath no House, or be an Inmate or Lodger in any House, then it shall be sufficient Service to leave the said Copy with a Son, Daughter, Menial Servant, Master or Mistress belonging to the said House, where the Person so to be cited shall be a Lodger or Inmate, such Son, Daughter or Menial Servant being as aforesaid, above the Age of Sixteen Years. But if the Person so to be cited, be a loose Vagabond, without any certain Abode, then the Court shall proceed in the usual form.

III. *To prevent Abuses in Commutation of Penances.*

FOR preventing Abuses in Commutations of Penance, suitable Penance shall be decreed for every Crime, and the said Penance,

Constitutions and Canons Ecclesiastical.

or any part of it shall not be relaxed or commuted by any Vicar-General, Chancellor, or Official of the Diocess, without consent of the Bishop of the Diocess: or, in the Absence of the Bishop, by the consent of two or more grave Clergymen, commissioned by the said Bishop for that Purpose; which consent shall be signified under the Hand and Seal of the said Bishop or Clergymen. And neither the said Bishop or Clergymen shall allow any Commutation for the whole Penance enjoined, but only for some Part thereof, which may be thought inconvenient to be executed; and the Money taken on such Commutations, shall be employed, by Appointment of the Bishop or Clergymen deputed by him, on some pious or charitable Work, to be performed in the Parish where the Crime was committed.

IV. Publick Warning to be given before Excommunication.

THAT contumacious Persons may be the more inexcusable when they persist in their own Obstinacy till Excommunication: For the future, with every Citation against such contumacious Persons, *ad videndum se Excommunicari*, there shall issue a Mandate, directed to the Minister or Person officiating in the Church where the Person so to be excommunicated is obliged to frequent Divine Service: Or, to the Minister of some neighbouring Parish in the same Diocess, where there is Divine Service, requiring the said Minister, next *Lord's Day*, or the next *Lord's Day* following that at farthest, after the same Mandate shall come to his Hand, to read the Abstract or Docket in *English*, of the said Citation in Church, in the time of Divine Service: and publickly warn the Party (if present) of his or her Danger; and if not

present, admonish the People to take notice of it, and signify it to the Party, if they meet him or her. And no Sentence of Excommunication shall be read till the Judge be certified, that the said Mandate has been executed a Fortnight before the time of Excommunication, or the Judge has personally admonished the contumacious Person. And every Minister or Curate to whom such a Mandate is directed, shall enter a Certificate under his Hand and Seal on the back of the said Mandate, that it hath been duly executed, and deliver the said Mandate and Certificate to the Mandatory that executeth the Citation on demand, under pain of suspension. And then if the Judge shall think it needful to proceed to Excommunication, if he be a Presbyter he shall read, and if not, he shall provide some grave Presbyter to read the Sentence of Excommunication in open Court.

V. For the more effectual prevention and discovery of clandestine Marriages.

FOR the more effectual prevention of clandestine Marriages, We constitute and appoint, that every Person who is married clandestinely, where neither Banns, according to the *Rubrick*, have been published, or License obtained; or where the said Marriage is solemnized by a Person not qualified by Law, or in any other Form, than that which is prescribed by the Church of Ireland, as by Law established; and all that are present at such Marriages, shall be obliged to do publick Penance: And that the Parties so clandestinely married, shall be obliged to discover the Person that married or pretended to marry them, under pain of Excommunication, from which they shall not be absolved before they make such Discovery.





